



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the book is well done, and is scholarly. In chap. xiv we have given to us the method in which the predictive parts of the Scriptures ought to be studied, and the general principles by which they must be interpreted. Here the author is sober, sound, and scholarly, and all students of the prophetic books of the Old Testament will do well to note carefully and to follow the principles which he lays down. There is, however, appended to this chapter a lengthy "Note on the Structure of the Apocalypse," which is of doubtful value. Moreover, there does not seem to be any good reason why this note should be introduced at this point. In chaps. xv-xxi our author states the results which, in his judgment, follow from the application of the principles of interpretation which he has laid down, to the predictions relating to special subjects, the principal of which are Christ, the ten tribes, Israel's future, the second advent, the millennium, and the final judgment. This is the least scholarly part of the book, and the part of the least value. The author has peculiar theories about the future of Israel, the first resurrection, the character of the millennial kingdom, and the future judgment, and these affect his ideas of the nature of the Scripture teaching, and appear in his interpretations of the passages he expounds. His interpretations do not seem to be warranted, at least in relation to the subjects specified, by a sound hermeneutics. In the first part of the book he errs also by giving too large and too important a place to the typical element in the Old Testament. This is notably the case in chap. xii, "The New Testament View of Old Testament Prophecy."

S. BURNHAM.

HAMILTON THEOLOGICAL SEMINARY,  
Hamilton, N. Y.

THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD TESTAMENT. By DAVID M. M'INTYRE. Drummond's Tract Depot: Stirling. Pp. 160.

THE INTEGRITY OF SCRIPTURE: Plain Reasons for Rejecting the Critical Hypothesis. By REV. JOHN SMITH, M.A., D.D., Broughton Place Church, Edinburgh. Chicago: Fleming H. Revell Co., 1902. Pp. viii + 283. \$1.25.

NEUSTE PRINZIPIEN DER ALTTESTAMENTLICHEN KRITIK GEPRÜFT. Von EDUARD KÖNIG. Berlin: Runge, 1902. Pp. 80. M. 2.

THESE three works have a common subject, but treat it from two widely divergent points of view. The so-called "higher criticism"

and its principles are made to pass through the ordeal of criticism. The first two are identical in their attitude toward the questions at issue. Their authors regard the literary criticism of the Old Testament, as it has crystallized in the current modern hypotheses, as a determined attack upon the citadel of Protestant Christianity. Hence both may be considered apologetic in purpose; they were written to steady the faith of those who may have been perplexed by the critical view. Mr. McIntyre compares the success and spread of the critical hypothesis with the rise of Arianism in the ancient church. As the latter, for a time almost triumphant, finally decayed and now has no place in any of the historic churches, so he thinks the time is fast approaching when these critical hypotheses will suffer a like fate.

More than ordinary interest attaches to Dr. Smith's book because he was a classmate of W. Robertson Smith and sat at the same desk with that coryphæus. That his brilliant fellow-student did not carry the author with him is abundantly evident, for this book is a studied effort to rebut the arguments of the critical school. He thinks that Old Testament scholars "are forcing upon the British churches the gravest issue that any of them has had to face in living memory." The various chapters were delivered as lectures before the author's congregation and do not contain any new contribution to the subject. The book may be characterized as a plain popular presentation of the traditional view.

When we take up the German work, we find ourselves in a different atmosphere. Not all critical results are rejected, but only those which have an uncertain subjective basis. It is refreshing to come in contact with the master-mind of this great scholar. Professor König uses *criticism* in its broadest sense, so as to include textual and historical as well as purely literary criticism. This brochure is timely because it discusses the validity of the criteria used by the latest and most advanced critics. According to König there are nine criteria used at the present time in this science. Some of these are very familiar, and so may pass unnoticed. The fifth he terms "stylistic correctness and congeniality;" under it he treats of the wholesale excision of verses such as has been practiced by some recent commentators of Isaiah. Meter and strophic structure are will-o'-the-wisps to the critics. The seventh is the "comparative norm," the eighth, "the principle of personification," the ninth, "the poetizing method." Under these are discussed the historical theories of Guthe, Gunkel, *et al.* On all of these

falls the verdict "subjective and unsatisfactory." Every Old Testament scholar should peruse this brochure.

JAMES A. KELSO.

THE WESTERN THEOLOGICAL SEMINARY,  
Alleghany, Pa.

THE THEOLOGY AND ETHICS OF THE HEBREWS. BY ARCHIBALD DUFF, M.A., L.L.D., B.D., Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. New York: Charles Scribner's Sons, 1902. Pp. xvii+287. \$1.25, *net*.

THIS is a volume of the "Semitic Series," edited by Professor J. A. Craig, of the University of Michigan, being the fourth volume to appear. Day's *Social Life of the Hebrews*, Sayce's *Life and Customs of the Babylonians and Assyrians*, and Paton's *Early History of Syria and Palestine* have already been issued. It may be noted at the outset that the visible marks of the editor's hand consist of some half-dozen footnotes. It would seem, therefore, that the author was left perfectly free, and that the editor exercised due restraint.

The work is divided into six parts, with four appendices. Each part is subdivided into a small number of short chapters, Parts II and IV containing but two chapters each. The subjects of the various parts in regular order are: "Religion and Morals in Early Hebrew Life;" "The Early Narrative Literature, 900 to 800 B. C.;" "The Prophets of Goodness, 800 to 700 B. C.;" "The Formal Doctrinal Teachers, 750 to 700 B. C.;" "The Theology and Ethics of the Period of Political Reorganization in Judah, 700 to 600 B. C.;" "Religion and Ethics in the Exile, 500 B. C., onward."

The general plan of each part is to discuss the original sources or to sketch the history and conditions of the period treated, and then to deal with the religion and ethics proper.

It appears that there is great sacrifice of space in the writer's plan of minute sub-divisions. To separate two hundred pages into six parts containing twenty-six chapters involves many blank spaces. Whether the resultant clearness is adequate compensation for this loss may be seriously questioned.

Professor Duff has written an interesting and useful handbook, and one well worthy of its place in this admirable series. His learning is abreast of the times; his conclusions are generally in harmony with the sound biblical criticism of the present day; and occasionally he makes a